

C.37



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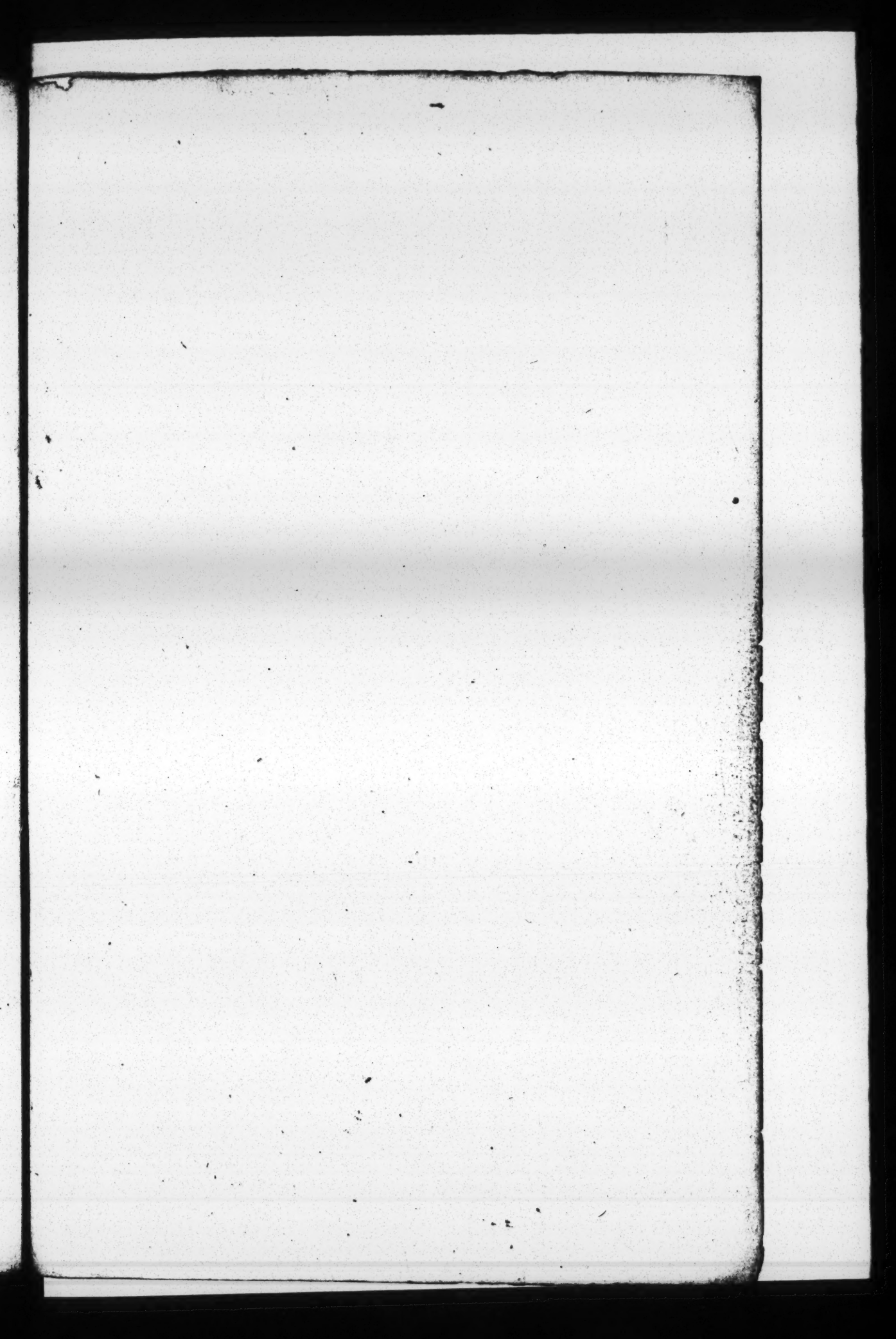
Brandis, 1807
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Ames p. 164.

Scripture
A



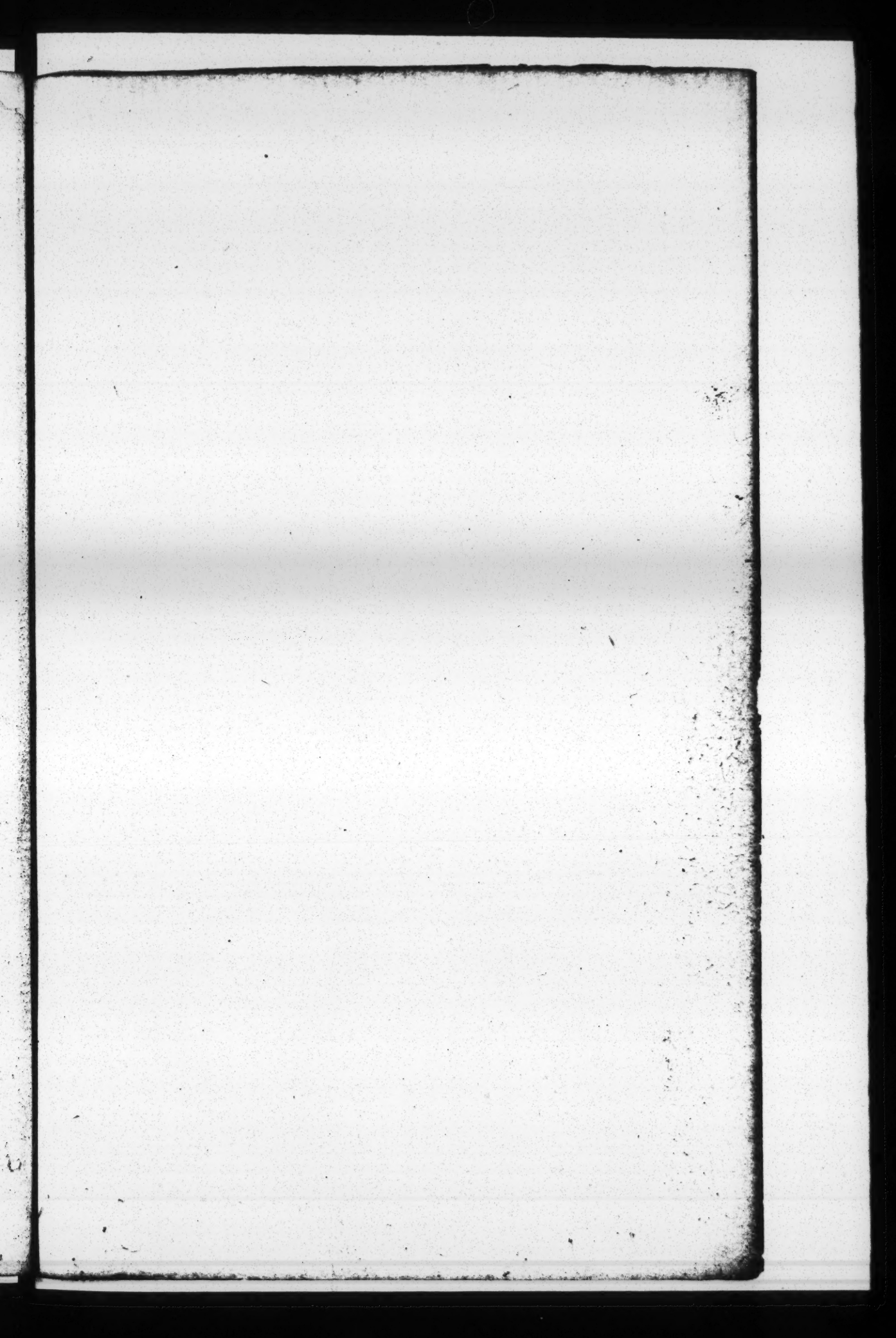
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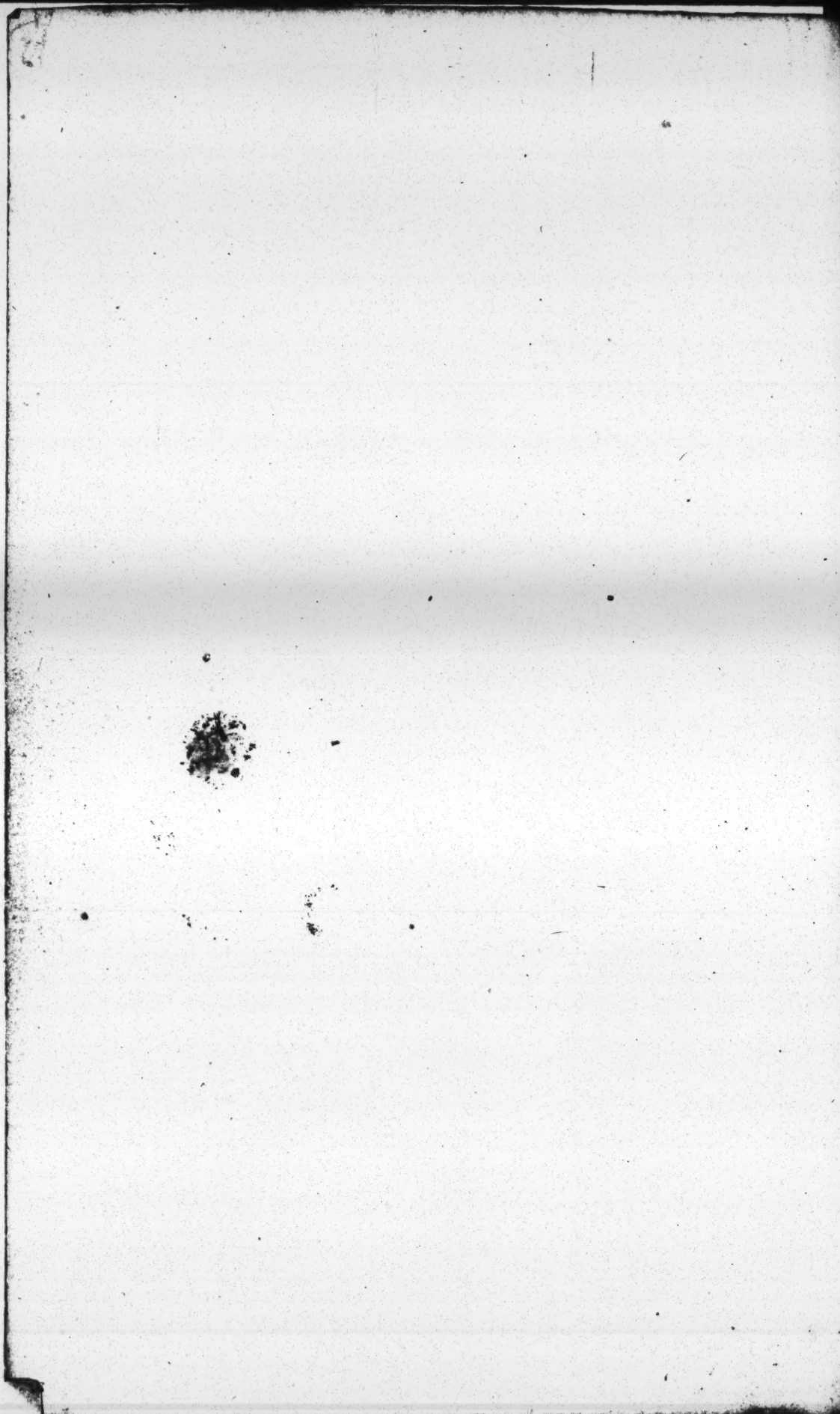
Scripture

Ex. 12. 697. a. 11.

He - Appendix

1c





Forclum Scotiechronicon. Vol: i. pa: of
Editors Preface. cxi.

Also Cisterciens. lvi Cha i Saythe that....
King Alred ordynged open Scholes of—
diverse Artes in Oxford and he turned
the beste Lawes into his Mother tonge
& the Praeter also he raigned in the
yere of our Lord God viii. C. lxxiii.

E libello quodam perraro sed mutilato
(pendo V amicis. — Thomam Rawlin:
=comm, armigerum) Sic inscripto.

"A compendious olde Treatise shewing
"how that we ought to have the scrip:
"=ture in Englyshe with the Auctores.
ad cuius calcem: Imprinted by me.
Rycharde Banchos / dwellinge in Graious
Street / besyde the Cundyte." Est et
alia. — Eiusdem libelli editio. cuius
quidem ipse, inter alios libros —
vetustos, possideo exemplar, mini:
=me manum, & ad finem hoc de loco,
ubi excurat editio hance, reperio:
=Imprinted at Marlborrow in the
lande of Hessen / by me Hans Luft
in y^e yere of oure Lorde MCCCC and xxx



A conſpencyon of the
treacyſe ſhewyng howe that
we oughte to haue the ſcrip-
ture in Engliſhe wordes
the ſumme of the

A conſpencyon of the

The ſumme of the

A conſpencyon of the
treacyſe ſhewyng howe that
we oughte to haue the ſcrip-
ture in Engliſhe wordes
the ſumme of the

yet I tell the truth / if ye will to
take heed

Agayne they ſtrowarde ſumme
fantasy

no more ſeen if for a grete heere
And much have people grieved

outrage

To haue theſe wordes / in the
Engliſhe language.

Ennemyes I shall haue / many
a thorne crowne
with forked rappes / gay crookes
of golde
Whiche to mayntayne theyr am-
bitions renowne
Are glad laye people in ygnorance
to holde
yet to shewe the veryte / one may
be bolde
All though it be a ydwerbe day
spoken
Who that tellyth truth / his hert
shal be broken

¶ Unto the redet.

O Rate and peace / not that
the worlde gryneth / But
from god the fader and our sauy-
oure Jesu cryste with the increa-
se of the holy spyrte be with vs
all that trusse the truthe Amen.

Con

I Conlyderynge the malice of
nes of our prelates & theyr con-
tentis/ whiche so furiously bat-
te ayenst y^e worde of god/ & specy-
ally y^e newe testamente translated
& set fourthe by mayster william
Tyndale/ which they falsely pre-
tend to be corrupte/ That ye maye
knowe/ that it is not Tyndales
translation that misseche them/
But only their inward malice whi-
che they haue euer had agaynste
the word of god I haue here put
in prynte a treatise wyte about
theyre of our lordes & thousande
fower hundred By whiche thou
shalt playnly perceyue/ that they
wolde yet neuer fro y^e begynnyng
admyt any translation to the lay
people/ So that it is not the cor-
rupte translation that they mis-
sode. for if that were true the
seydle bellies wolde haue hadde
A. li. lay

layfoure ynoughe to put fourth a
nother well translated. But it is
theyr owne myfheuous fpyuynge
that mouythe them accordyng
as cryfte laid Jhon. iii. Every man
that workyth euyll hatyth the ly
ght nor comyth to the lyght leste
his workes shold be reproued. &c
Thus mayste thou fe that by cau
se theyr workes are nougth and
be cause it is euyll translated they
so furiouslye resist the worde of
god which is the true lyght: for
yet was there neuer none transla
ted but ether with falsched or tyran
ny they put it downe. wherfore
I exhort the reader not to consy
der and note the wordes but the
matter. And pray to god to send
the rulers hartes to understonde
the truche and further the same
the god of all comforte be with
the amen.

This

Of this treatise moze than a. C.
yeere olde.

Declarith howe our prelates do
for a myllie

which of fowardie presumptiō
are so bolde

To forbyd the worde of God in
Englyshe

For as the Prophet saith he blessed
he is

That exerceyth hymt selfe dply =
gently.

psal .i.

In scripture nyght and day con
tinually

Or to make vpon Ant-
riste I take figure of kyn
ge Antyoche of whome Goddes
lawe spekyth in the boke of Ma-
chabreus / for ryght as kynge An
tioche cam in the ende well nygh
of the olde lawe / And brent the
boke of godes lawe / and com-
pelled

yllled the people to do manentte
 So now e Antecryste the kynges
 of clargy that lyuen worse than
 hechyn prestes / byenynth now e
 nyghthe ende of the newe Lawe
 and the euangely of crist that is
 nyghthe ende of the worlde / to
 displaye well nyghthe all the worl
 de and to pzeue the seruautes of
 god. For now e god shall knowe
 who wyl stonde by his lawe for
 1. 1. 1. Sathanas as pzophetes say is
 now e vnbornde and hathe byn
 CCC. yeres and more for to in
 habyte our clargy / as he dyd the
 clargy of the olde lawe but now
 with mothe more malyce For as
 they dampned Chyrste / so now e
 our byshoppes dampne and byen
 godes lawe / for by cause it is dra
 wen into our mother tonge. &c.
 It ought to be & we faued shulde
 be / as we shall pzeue by open eng
 dence

denio thorough the goddos helpe. —
First we take witnesse of Boetius de
Disciplina Scolarium that saythe that
childrene shuld be taught in the booke
of Seneko. And Bede expoundeth this
sayng and saythe that childrene
in Vertues shuld be taught. For the
bookes of Seneko ben moracles ad for
they be not taught thus in there you
:tho they contynue styll evyll ma-
:neryd and be unable to conceyve the
subtyl science of trouthe sding the
wyse Man is usa cleane myrror newe
publISHED. Wisdom shall not enter ^{made}
into a wicked soule. And moche is ^{Robin}
herof the sentence of Bede. And ^{made}
^{is saye}
^{more}
^{weathers}
Algasell in his logyke saieth the
soule of man is as a cleane mirror
newe publISHED in which is scyn-
lyghtly y^e image of vertue. And for
the people hath not ^{carrying} in
youth they have darker ^{eyes} and
blinded

blinded with ignorance so that they pro-
fyt not in vertue but in falshood and ma-
lice and other vices and moche is ther of y^e
matter. Sithen such philosophers
wolden the people to profit in naturall
science howe moche more shuld christe
clerkes wylle the pepyll to profit in
science of Vertues/ for so wold gode. For
whē the lawe was geuyn to Moyses in
the mounte of Synay/ god gave it to his
people in their mother tonge of Ebraue.
That all the people shuld understand
it and commaunded Moyses to
reade it to them untill they under-
stode it and so he did as it is playn
Deutero. xxxi. And Eodras also redde
it in theyr mother tonge from morow
untill none as it is playn in the
first booke of Eodras. Cap. viii. And he
redde it apertly in the strate & the
carys of ~~the~~ people were intently
geuyn thereto in so moche that the
people

people fell into greate weeping for the
miskeping of the Lawe. Also Goddes
Lawe saith. Deuter. xxxii. That fathers
shuld make the Lawe knowne to theyr
sonnes and the sonnes that shuld be
borne of the shuld ryse and teache
these thynges to their sonnes. And
the holy Apostle saynt Peter in
the fourth chapter of his first booke
speakyth after this maner sayenge
Who so ever speake / speake he as
the wordes of God: And every man
as he hath takyn grace of knowing
to minstre he forthe to other men.
It is wrytten playnly in the booke
of Nombres the eleventh chapter.
When y^e. Propnet Moyses had
chosen seventy elder Men / and
the myght of God rested on them
and they prophesied. Two Men
besydes thei^r Eldad and Medad /
prophesied.



prophesied in y^e tentes and Josue
the minstre of Moyses said to Moyses
forbed thow them. And Moyses said
what enuieest thou for me? Who shall
Moyses let y^e all the people prophesye y^e
letted no god gve them his spirite? Also it
ma to prophesye is redde in the Gospell that Saynt
Luc: ix John evangelist said unto Christ/
lorde we shall forbyd on that cas-
: like oute spynthes in thy Name
which folowith with us. And Christ
said do not forbede / for who so is
not agaynst us ys with us. And
unto the same agreyth well the
prophesye of Johell which Saynt
Peter preachinge to the Jewes
strongly allegyd as Luke recytleth
in the secounde Chapitre of the
Actes of the Apostles sayenge
after this maner That
God.

god shall in the laste dayes shall
send his spyrte / vpon euery
kylle. ¶ For god sayth our son-
nes & daughters shaldepzophyly
And our yongemen shall se byfy-
nes. ¶ And vpon toyloday god
galle knowlege of his lawe to dy-
uerse nations without any excep-
tyons in theyr mother tonge / by
the vnderbondynge of one tonge
And of this it is notable sythen
the laye people in the olde lawe
had theyr lawe in theyr Mother
tonge / that the lay Englyshe peo-
ple in the newe Lawe haue it as
all other nacyns hathe / Sythen
Christe bought vs as he did othez
and hathe gyuen to vs the same
grace as to other. ¶ For saynte
Peter. ac. xi. was repleued for he
had baptysed Cornelii and his fe-
lowes that were hethenmen / &
Peter answered & sayde. If god
haue

But
they
say on-
ly ma-
ster do-
cter ca-
vnder-
stande
the scr-
ipture

Here
yours
a wone
master
Lize if
ye wyl
nat be
leue
paule.

haue gyuen the same grace to the
that he hathe to us / who am I
may forbyd god / as who saith
lye the not in the power of men.

Then who art thou that forbyd
dest the peple to haue godes lams
in our mother tonge / we say that
thou arte Anticriste hym selfe.

¶ For Paule saythe .i. Corin. x.
I wyl every man to speke with
tonges / more for soche to proph
sy. ¶ Also he saith howe shall he
saye Amen apou thy blessing /
that wottest not what thou sayest

¶ Upon this sayeth Doctor Ly
re. If the peple vnderstande the
prayer of the pypst it shall the bet
ter be led vnto god / and the mo
re deuoutly answer Amen. ¶ Al
so Paule sayth in the same chapi
ter I wyl rather fyue wordes to
be spoken to the vnderstandynge
of men then .x. M. that they vnder
stande

verstande not. ¶ And lxx. docto-
res with other mo befoze the In-
carneyon of Chyffe translated
the Wyble oute of Chewe into
Grece. And after the Ascencion /
many translated all the Wyble in
diverse languages / as into Spa-
nysh tongue / French tongue / a
Mannayne / Italy / and by manye
pores hath he had it ¶ It was hat
he of a worthy man of Mannayne
that the same tyme was a floure
ys whose name was James mo-
lander / whiche translated all the
Wyble into floureyshe. For whiche
deede he was somened befoze the
pope of Rome of great my-
sty. And the pope was taken with
admiration And thus he appoy-
nted it And then he was delivred
to hym agayne into the comfort
of all his enemyes. ¶ Now wyll
I tell yee in his tyme the bone called
1384

De

Al fere
ful sat
inge.

De gestis Anglorum ca. iii. c. lxxv
the that saint Oswald the kyn
of Northumberland ained of
the Scottes an holy Byshop He
dant to preche to his people / and
the kynge him selfe interpreted it
in Englyshe to y people: For he
this blessed deade of this kynge
is allowed of all holpe Churches
why nat none ought not it as
well to be allowed a man to rede
the gospell in Englyshe to the pe
ple. For then that saynt Paul
saythe if our gospell be hyd / it shal
damne them that shal be dammed
and he sayth also he y knoweth
not shal not be knowne of god
And therfore venerable Bede
led by the spyrte of god translated
a great parte of the Byble into
Englyshe / whose Originall
ben in many Abbayes in Englon
de. And Ciceri. ii. v. ca. xxviii.
sayth

sayth that the Euangely of Iohn
was firste translated into Englyshe by
the forsayd Bede / whiche euange
ly of Iohn and other gospelles
be yet in many places / of so old
Englyshe that scant can any En
glyshe man rede them . For this
Bede argned in the yere of oure
Lorde God. vii. C. xxi. . ¶ Also
Cisterciensis. ii. bi. cha. i. sayth
that kynge Alred ordeyned open
scoles of diuerse artes in Deleyn
and beturned the beste lawes in
to his mother tongue and the p^{re}lat
also / he argned in the yere of
oure Lorde God. vii. C. lxxiii. .
¶ And saynt Thomas sayth sug
ghum politicorum expounyng
this word barba^{ri} / that bar
ba^{ri} is he that understandeth
not that he readeth in his mother
tonge / wherfore the apostyll saith
¶ I knowe not the M^{er}cu of the
booke

Thes =
ue in
no way
se but
apō a
good
pēsiō

boice to wōmē & spēke of that
he to by in a cōfessio / That is to
saye he wōld not by the way
of the / ne howe he sayeth / that
all the paynes that wōld not be
not what they wōld by the way
ther conge / be called barbas /
of Therefore wōld not be in
to the Englyshe / Lybrell / that
the Englyshe / wōld be to
barbas / that Thomas / that
Syncol. sayeth in a cōfessio / that
wōld not be in a cōfessio / that
is / that wōld not be in a cōfessio /
that is a cōfessio / that is a cōfessio /
his benefite / another benefite /
that wōld not be in a cōfessio /
that is the naked cōfessio of the son
day gospel that he haue the go
fellow and call it lothe people
is if he wōld not be in a cōfessio /
to be this cōfessio / that is the cōfessio
he shall pōpse mothe / for this
preached

preached our lordes saynge John
in the word that I spake to
you he spake and lyfe. I ye doo
not vnderstande late / go he to
one of his nayghbours that he
vnderstandyth / whiche wyl chery-
tablye expounde it to hym / And
thus edyfye his floore / Al pou
this argueth a great clerge / and
saythe / If it be laful to preche
the naked text to the people / It
is also leful to wyte and rede it
vnto them. Al also say wylliam
Thorsby archebishop of yorke did
do draw a treatyse in englyshe /
by a worshipful clerge whose na-
me was Bactyk / In the whiche
were conteyned the artycles of be-
lefe / the. vii. dedly synes / the. vii.
wozkes of marcy / the. x. commaun-
demētes. And sent them in small
pagyantes to the cōmon people /
to lerne it. And to knowe it / Of

Com.

B.i.

The
same
treaty
se / is
p chur
che
uer
gaynt
Lōdō
floure
at this
howe

This
pophi
tye of
Christ
musse
be ful
fylled
take he
de.

hobliche yet manye a coppe be in
England. ¶ Also Rycharde the
Hermyte of Hampole drew into
Englyshe the Psalter with a glo
se and the lessons of Prygge and
many other treatyses: by the whiche
many Englyshmen have bin
greatly edified. And they be cur
sed of god that wolde let the peo
ple to be lewder then they byn.
But many men now be lyke bu
to the fryndes of Hyob / the whiche
les they enforced to defende god /
they offeded in hym greuously. &
thoughe soche as be sayne do my
racles / neuertheles they ben syn
kyngematteres. This sayth Ry
chard the hermyte Expounnyng
gethis verse. Ne auferas de ore
meo verbum veritatis usquequaq
¶ And Christe saythe / that men
shold deme them selfe to do great
plesaunt scrayce to god in kyllin
ge

ge of his people. *Arbitratur se ob
sequium prestare debet. &c.* ¶ Also
a man of London / whose name
was Wyllyng / had a Byble in
Englyshe of Northern speche whē
che was sene of many men & it se
med to be. CC. yeres olde. ¶ Also
it is knowen to many men in the
tyme of kynge Rycharde the .ii.
that into a parlyament was put
in a Byble by the assent of .ii. Ar
chbyschoppes & of the clargye / to
admyt the byble that tyme tran
slated into Englyshe / with other
Englyshe bookes of the pospelys
of the gospels / whiche when it
was hard & sene of the Lordes &
comons. The Duke of Lancaster
Jhon / Answered therto ryght
charpely saying this sentence we
wyl not be refuse of all other na
tyons. For sythē they haue godes
lawe / whiche is the lawe of oure
B.ii. belese

poetry
is a
master
of all
bytho
pes.

belefe in theþ: oþone language we
myll haue ours in englyshe who
so euer say nay And thus he affyꝛ
med wā great oþe. ¶ Also Tho:
mas Arundell archebyshop of cā:
terbury sayde in a Sermonde at
westmynstre/ At the buryinge of
quene Anne that it was moze ioy
of her / than of any woman that
euer he knewe. For she aþlyen
borne had in Englyshe al the .iiii.
gospels w the docters vpon the.
And he saide that she had sent the
to hym to examyn: & he sayd that
they were good & true / & he bla:
med in that sermonde sharpely þ
neglygence of the plates & other
men In so moche that he sayde þ
he wold leue by the offyce of Cha:
celer & forsake worldly busenes &
gyue hym: o fulfyll his pastozall
offyce for that he had sene & redde
in the boke. And after this pro:
myse

myse he becom the moste cruelle e-
nemye that myght be avenge en- **And**
glyfethokes And therfore as ma tradis
ny men sayn god smote hem with bisshop
a cruelle dethe as he dyd also lxx- aslog
chardes plenynges byshop of Lin as he
colmes yet our byshoppes ben so kepeth
indurate & so farr strayed from his po
god that they haue no grace one felly
to beware of another but proud ons.
dely agaynst all reasons & ellp-
dence of godes lawe & doctors se-
tences / they byn godes worde /
the whiche hath brought this re-
alme to vndoynge for ever / but if
godes grace be the more / for this
cruell deade is cause of pestilence
hungers / warres / And that also
this realme shalbe conquered in
short tyme As saynt Edward
the kynge & confessor prophisyeth
in hys booke that begynneth thus
Sanctus Edwardus rex vidit /
spiritualibus

Et nu
ic lre
tes in
elligi
e eru
mini
ai qui
udica
ister
am.

spiritualibus oculis etcetera. And
therfore it were good to the kyng
and to other lordes to make some
remedy agaynst this construccio
of Antichrist that sayth it is by
lawfull to vs Englyshmen / to
haue in Englyshe goddes lawe / &
therfore he byeneth & slayeth the
that mayntayneth his good deade
& that is for default that the kyng
and lordes knowen ne wyll not
knowe theyr owne offyce & mayn
tenaunce of god & his lawe. For
as saynt Austyn sayth the kyng
with his knyghtes / representen
the godhed of Chryste & prestys &
manhod of Chryste Rex est diuini
tatis: & sacerdos est vicarius chri
sti humanitatis / her Augustinus
in de questionibus veteris & noue
legis. ca. xcj. ¶ And if the kyng
wolde desyre to knowe perfectely
his offyce / he maye fynde men to
shew

he wol to hym boke that truly ex-
 perfetly shal enfourme hym to do
 his offyce to the plesance of god
 But this cannot he lerne of Byt
 shoppes / for they enfourme hym
 after Antechrystes lawe & orde-
 denaunce / for his lawes now
 raygne / yet agaynst thevyn that
 sayen / the Gospell in Englyshe
 wolde make men for to erre wote
 they well / that we fynd in latyn
 langage moze heretykes then of
 other langages / for the decre. say-
 the the. xxiij. . xxiij. Quidam au-
 tem heretici / that there be founde
 synne laren heretykes. And if me
 sholde hate any language for he-
 resy / then muste they hate latyn /
 But god forbyd that any lingua-
 ge shold be hated for heresy synthe
 many heretykes were of the dys-
 ciples of the Apostles. For saynt
 Iohn saythe they haue gon out of
 vs

Byt
 shopis
 wyl
 not ce
 che a
 gayn
 they
 God
 they
 bely.

is/ but they were not of us. ¶
Howe. Paule saith it, behouyth herelyes
Ante to be / And Antechriste makyth
chryste manye mo Heretikes / than there
is cau. shold be for he stoppyth sothe kno
le of al wynges of godes lawe / and pony
heresy sheth sothe that he knoweth that
rs. hath it: that they dare not comen
therof openly to haue trewe infor
macion / & this makyth lay men
that desiren & loue to knowe god
es lawes go togyther in pryuy
te / & conceyuen by theyr owne wit
tes many tymes heresy / the whiche
herelyes in shorte tyme sholde
be destroyed / if men myght haue
free comynge openly / and but
this may be had / moche of the pe
ple shall dye in heresy / for it lyeth
not in Antechrystes powre to
destrope all Englyshe booke / for
as faste as he byennith other men
shall drawe / & thus the cause of
heresy

helpe & of people that dyeth in
 heresy is the feowardnes of by-
 shoppes that wyl not suffer men
 to have open communicatinge in
 laboe of god and therfore they be
 countable of as many sowles as
 open in this default / traytours
 to god in stoppyng of his laboe
 the whiche was made in saluaci-
 on of the people. And now they
 turne his lawe by theyr euyl con-
 stytutions into dampnacion of
 people. as it shalbe pooted vpon
 them at the day of doome / for gode
 es laus saith. *Stabant iusti in*
magna constancia aduersus eos
qui se angustiauerunt / et que ab-
stulerunt labores eorum. &c. For
 that the other men laboren / they
 bene & if our clarye holde stande
 well this tesson of soppence to the
 ende / they shold more rede therein
 theyr owne dampnacion / but if
 they

is nor
 this
 turni
 nge
 rotes
 of the
 trees
 by wa
 rde.
 Rede
 Sapi
 en. vi.
 a. vii.

they amende this Defaute with o-
ther Defautes. ¶ Saythe not the
holy mā Ardem if an the boke of
Questions that the worshypfull
sacrament of the Auler maye be
made into the comon language/
For he sayth so byd the apostyles
But we couet not this / but that
Antechryste gyue vs letters haue
the lawe in Englyshe. And they
that haue comoned moche with the
Jewes / say that they haue in eu-
ery lande that they be borne in the
Wyble in theyr mother tonge that
is Chyebwe. & they be more practi-
sed therein than anye men / y^e as
well lewde men as the prestes /
But it is red in theyr Synago-
ges amonges the people of theyr
pyffles to fulfyll theyr prestes of-
fice and to the edyfycacyon of the
people / that for worldlye busy-
nes and flowthe manye not study
it.

It. Also the. iiii. Euangelistes
wrote the gospel in dyuers lan-
gages/ as Mathew & Mark
in Italy / Luke in Achale / &
John in Alie. And all these were
in the language of the same/ also
Theobye saythe .ca. viii. that god
depayged/ spred and scattered the
Jewes abroad amonge hether pe-
ple that they tellunge vnto the
natiues of god they shoulde knowe
that there were no other god but
god of Israel. And god ordeyned
his people to beleue his lawe wry-
ten amonge them in theyr mother
tonge. Ut patet. Ge. xlii. & Exo.
xlii. In so moche the booke of Ju-
dyth is wrytten in Calde speche/
vt patet Hieronimus in prologo
etudum. ¶ Also the booke of Da-
niel/ and of Esdras ben wrytten in
Calde/ vt patet Hieroni. in pro-
logis eorundem. ¶ Also the booke
of

of Ihoelin. Arabike & Syre. Item
the/ be patet per Hieronim. in pro-
logo eiusdem. ¶ Also Ezechiel
the prophet prophesied in Babilon
& left his prophesie written in the
mother tonge of Babilon/ be pa-
tet p Hieronim. in prologo eiusdem.
¶ Also the prophesie of Iseie is
translated into the tonge of Ethio-
pe/ as Hieronim. concludeth in his
prologo. ¶ Item. Then when
the darke prophesies were transla-
ted amonges the hethen people/
that they might have knowlege of
God & of the incarnacio of chryste
much more it ought to be translated
to Englyshe people that have ac-
cepted the faythe & bounde them-
selles to kepe it. upon payne of dān-
nacion/ lythen Chryste commaund-
ed his apostles to preche the gos-
pell into all the worlde and excep-
ted no people nor yet language. ¶ Also

Ma.
xxviii

Also Diligent translated the by-
 ble out of Chewe into greke wi-
 the helpe of other / In the yere of
 our lord God. CCC. xiii. **A**l-
 so Aquila translated in the tyme
 of Adrian the Emperoure in the
 yere of our lord. C. xxi. **A**lso
 Theodotion translated it in the
 tyme of the perour Comode. lxx.
 yere after Aquila. **A**lso Syma-
 cus translated it in the tyme of
 Emperour Serene. xxx. yere af-
 ter Theodotion. lxx. yere after
 Symacus it was translated the
 suctor unknown in the tyme of
 Alexander the Emperour. **A**nd
 Jerom translated it into latyn /
 in Cronicles Cisterie. li. ii. ca.
 xxxii. **A**nd after that **J**erom
 had translated it into latyn / He
 translated moche to women / of
 the Byble / **A**nd to **S**maydes
 Custochia and Paula / he transla-
 ted

ted the Booke of Josue of Jude-
 cum and Ruthe/ and Hester/ and
 Eccle. Jeromy / I say a daniel &
 the .xii. prophetes/ And the .vii.
 canonike epytyles / he patet in
 prologo exordium. And so al mē
 may se hereby Jerom that it was
 neuer his entet to bynde the law
 of god vnder his translatiō of la-
 tin/ But by his owne dede guyd
 the leue to translate it into euery
 speche. ¶ For Jerom wyrteth in
 his. lxxviii. Epytelle to this man
 Atleta / that he shulde enfourme
 his daughter / in the booke of the
 olde Lawe and newe. ¶ Also in
 his. lxxv. Epytelle he wyrteth to
 the virge Demetriadis / that she
 sholde for to encrease her selfe in
 bettu rede nowe vpon one booke /
 and nowe vpon a nother/ And he
 specyfeth vnto her that she also
 rede the gospell/ and the Epytel-
 les

tes of the Apostles. ¶ And thus
 the Englyshe men desyre to haue
 the lawe of god in Englyshe / so
 then it is called the lawe vnde-
 led / conuertynge Snowes into
 clēnes / *Aer domini immaculata*
conuersaia. ¶ But antechrist
 sayth that it is corrupte with lye
 terall letre that it slepyeth sowles
 takynge his auctorite of Paule
 that sayth / *Littera occidit spiri-*
tus autem uiuificat. That is the
 Letter of the Ceremonies of the
 olde lawe slepyeth the Jewes and
 them that now use them / But
 the spryte of the newe lawe quye
 beneth trewe Cristie men / so the
 Churche saythe / *My wordes bryn*
spyte and lyfe. ¶ Also we take
 example of holy byrgens to loue
 to rede the gospell as they dyden.
 As Katheryne / Cecyle / Lucye /
 Agnes / Margarete / whiche alle-
 ged

But
 my loz
 des of
 the spi
 rytual
 te save
 hit ma
 kythe
 men
 herety-
 kes / &
 peruer
 cyth
 soules

god the holy gospell to be fulfilled
that he wrote them for the reproofe
therof. Of this forlawden nation
it is proued lawfull that bo
the men and women lawfully may
rede & worke godes lawe in their
mother tongue / and they that for
feinden this they shewe themselves
heyes & sonnes of the fyrste for
mentours: & worke for they shew
en them selues the very dysciples
of antechriste / whiche hath and
shall passe all the malice of tyrā
nies / that haue byn before in slop
pyng and peruercyng of godes
lawe / whiche dede in gender the
great vengeance to fall in this
realme / but if it be amended for
Dauid sayth 13. p. 1. The way of
god is the way from heuen to
cruelnes and wrathfulnes of
these men / that withholden the tra
the of god in vnght wysnes &
relatur

in latere inimici dei super omnia
iniquitatem et in iusticiam hominis
nisi eorum qui veritatem dei in
in iusticia detinentur. ¶ Now god
of his mercy gyue vnto our noble
kyng and to the lordes grace of
trewe vnderstandyng to amen
de this default pynnyssallye and
all other / than shall we mowe ea
sely to be amended. For vntyll it
be amended / There shall neuer
be rest and peace in this realme.
¶ And so that syndyrth or readyrthe
this lytel booke put it fourth in ex
ampnacion and suffer it not to be
hyd or destroyed / but multiply it
for none knoweth not what pro
fyte may com therof. For he that
compyled it / purposyth by godes
helpe to mayntayne it to the deth
ysfede be. & therfore all chursten
men and women / praye that the
worde of god may be vnbounde /

Cor

C. 1.

and delivred from the power of
Murtherers and tenne shillings
his people.

Amen.

Prints.

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Banches / dwelling in gra
cross street / betwixt
the canoyte.**







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